Origins of the E.G. White Books

1844 1845 1846 1847 1848 1849 1850 1851 1852 1853 1854 1855 1856 1857 1858 1859 1860 1861 1862 1863 1864 1865 1866 1867 1868 1869 1870 1871 1872 1873 1874 1875 1876 1877 1878 1879 1880 1881 1882 1883 1884 1885 1886 1887 1888 1889 1890 1891 1892 1893 1894 1895 1896 1897 1898 1899 1900 1901 1902 1903 1904 1905 1906 1907 1908 1909 1910 1911 1912 1913 1914 1915 1916 1917 1918 1919

First Vision

Other Early Visions

1846 "Day Star" (Jan 24)
1846 "Broadside" (April 6)
1847 "A Word to the Little Flock (May 30)

1851 "Christian Experience and Views of Ellen G. White" (64 pp.)

Broadside: (April 7, 1847)
Jan 31, 1849 Articles in "Present Truth" (1849-50)

"An Explanation" (1857)
Article: "Gospel Order"

"Review" Articles
New Chapters

1854 "Supplement" to "Experience and Views" (48 pp.)

1858 Great Controversy Vision

1858 "Spiritual Gifts" Vol. 1
"The Great Controversy" (219 pp.)

1860 "Spiritual Gifts" Vol. 2

"My Christian Experience"

(1880 Portion in "Life Sketches" of James and Ellen White)

Narrative Enlarged

1915 "Life Sketches"

Theme Amplified

1890 "Patriarchs and Prophets"

Conflict of the Ages Series

"Spiritual Gifts" Vol. 3 & 4
1864 "Facts of Faith"

"Spirit of Prophecy" Vols. 1—4

1916 "Prophets and Kings"

1870 Vol. 1

1877 Vol. 2

1878 Vol. 3

1884 Vol. 4

Theme Amplified

1898 "Desire of Ages"

Basic Articles on Health (40pp)

1883 "Sketches From the Life of Paul"

1911 "Acts of the Apostles"

1888 "The Great Controversy Between Christ and Satan"

1911 "Great Controversy"

1900 "Christ's Object Lessons"

1896 "Thoughts From The Mount of Blessing"

30 Pamphlets "Testimonies" 1855—1881

1885 — 30 Numbers Printed in Vols. 1—4

"Testimonies For The Church"

Testimonies No. 1 16 pp. 1855

1889 Vol. 5 (Nos. 31 to 33)

1900 Vol. 6

1902 Vol. 7

1904 Vol. 8

1909 Vol. 9

Health Instruction From "Testimonies"

1882 "Testimonies No. 31"

1885 "Testimonies No. 32"

Chapters from Testimonies

Chapters from "Testimonies"

Periodical

Articles

1894 "Christian Education

1903 "Education" Subject Amplified

1897 "Special Testimonies on Education"

1913 "Councils to Teachers Parents and Students"

E. G. White Articles

Articles and Sermons

1892 "Gospel Workers (old edition)

Book Enlarged

1915 "Gospel Workers"

1892 "Steps to Christ"

1863 Health Reform Vision

Theme Amplified

E. G. White Articles in "Health Reformer" and "Good Health"

1890 "Christian Temperance and Bible Hygiene"

1905 "Ministry of Healing"

Theme Amplified

1864 "Appeal to Mothers" (64pp.)

1865 "How to Live" Six E. G. White Basic Articles

E. G. White Articles in "Sabbath School Work"

1900 "Testimonies on Sabbath School Work

Excerpts from "Testimonies" and "Gospel Workers"

1902 "Manual For Canvassers"

Re-type set for clarity, original formatting retained

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Freely ye have received, freely give.
Mat 10:8

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www.testimonypress.com

EXPLANATORY NOTE

This chart presents in simple form a picture of the relationship of issuance and content of the various E.G. White books. The early visions are easily traced from their first printed form in articles and broadsides to the current "Early Writings". "An Explanation" of some misunderstood statements in the early published visions is seen to be carried through to "Early Writings" in amplified form, finding its place in the central section of the book. The views of the great conflict are shown to be first published in 1858 and then traced through to the last section of "Early Writings." They are also shown to be set forth in amplified form, first in the four volumes of "Spirit of Prophecy" (1870-1884) and finally in the "Conflict of the Ages Series (1888-1916).

The "Testimonies for the Church" commence with a single sixteen-page pamphlet in 1855, which, with twenty-nine other similar but larger pamphlets, was in 1885, reprinted in our present "Testimonies," volumes one to four. Then the series is seen to be enlarged to nine by the addition in succeeding years of five other volumes.

In the case of the "Testimonies" the earlier articles were reprinted, and the series grew as additional volumes of counsel were added. With the conflict story the current books represent an amplified rewritten account based upon the basic great controversy vision of 1858 and many succeeding views which opened the subject much more fully to the author.

It will be noted that a number of the books have their roots in earlier volumes, particularly the "Testimonies." In some cases chapters or portions of chapters have formed parts of later productions as with "Christian Education" 1894 or "Gospel Workers"1892. At other times the subject matter set forth first in the earlier books was rewritten and greatly amplified by Mrs. White in later productions. See "Christian Temperance and Bible Hygiene" 1890 and "Ministry of Healing" 1905. Such rewriting and such expansion are attributed, first, to ever-widening views as presented to the author; second to a rapidly expanding denominational work; and third, to a broadening field of distribution, in not a few cases reaching out beyond the church to serve the world.

The books issued after her death are compilations drawn largely from the earlier E. G. White out-of-print books, periodical articles, and manuscripts files.

LATER E. G. WHITE BOOKS

This Chart spans only the lifetime of Ellen G. White. In harmony with arrangements of her making, a number of books have been issued since her death, being compiled from the E. G. White Manuscripts, periodical articles, and books. These are:

1920 Colporteur Evangelist (Enlargement of "Manual for Canvassers")
1922 Christian Experience and Teachings of E. G. White
1923 Testimonies to Ministers and Gospel Workers
1923 Fundamentals of Christian Education
1923 Counsels on Health
1925 Christian Service
1930 Messages to Young People
1932 Medical Ministry
1933 Life and Teachings of Ellen G. White
1937 Sanctified Life
1938 Counsels on Diet and Foods
1938 Counsels on Sabbath School Work (Enlargement of "Testimonies on Sabbath School Work")
1940 Counsels on Stewardship
1946 Evangelism
1946 Counsels to Writers and Editors
1947 Story of Redemption
1949 Temperance
1947 Testimony Treasures, Vols. 1-3 (A selection of articles drawn from the nine volumes of the "Testimonies")
1950 The Remnant Church
1952 Welfare Ministry
1952 The Adventist Home
1953 Colporteur Ministry
1954 Child Guidance

This chart prepared by Arthur L. White, secretary, Ellen G. White Publications, Takoma Park Washington 12, D.C.

NOTES RELATING TO THE SPIRIT OF PROPHECY PUBLICATIONS

1881— James White Death August 6, 1881—The certified "grammarian" therefore qualified editor for the Spirit of Prophecy. See Advent Review and Herald, February 11, 1868; Vol. 31; No. 9; Pg. 130, 131

1883— Committee of 5 established — **Changes** to the Spirit of Prophecy **Authorized** by General Conference **(But not by the Author)** —General Conference Session— "The Committee on Resolutions then presented the following :— 32. Whereas, Some of the bound volumes of the "Testimonies to the Church " are out of print, so that full set cannot be obtained at the Office ; and— Whereas, There is a constant and urgent call for the re-printing of these volumes ; therefore— Resolved, That we recommend their republication in such a form as to make four volumes of seven or eight hundred pages each. 33. Whereas, Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected ; and— Whereas, We believe the light given by God to his servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed : therefore— Resolved, That in the re-publication of these volumes such verbal changes be made as to remove the above—named imperfections, as far as possible, without in any measure changing the thought ; and, further— 34. Resolved, That this body appoint a committee of five to take charge of the re-publication of these volumes according to the above preambles and resolutions." RH Nov. 27, 1883; VOL. 60; No. 47; Pg. 741

1887— Again, the statement is made, "I know her words are not inspired; for I have seen manuscript revised for the press; were the revisers inspired? She quotes sometimes from history; are all historians inspired?" and so on through all the silly changes that can be rung on this strain. But who has ever claimed that her *words* were inspired? Where or when has such a thing ever been intimated? Who now advocates that even the *words* of Scripture are inspired? Why is such a false charge as this now set up? Our opponents know, or ought to know, that such a claim is an invention of their own." U. Smith; RH Oct. 18, 1887 Pg. 649

1889— " And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the Testimonies. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven and what is the expression of mere human wisdom. If the Testimonies speak not according to the word of God, reject them." Testimony #33 Testimonies to the Church Vol. 5 Pg. 691

1892— W. W. Prescott collected the writings of E.G. White on Education, after which he was given the task of compiling and editing the new 1893 book "*Christian Education*" Prescott did the work while Ellen was in Australia, therefore was unable to consult with her. He only made "changes as seemed to be necessary for clearness." Later because of encouragement of E.G. Whites editorial staff and observation of their work in the preparation of the "*Desire of Ages*," Prescott was convinced the he had been too cautious, so he revised the book with "a more careful editing of the matter." In 1897 this book became "*Special Testimonies on Education*." (Due to copyright law, the above is paraphrased from "The Shaping of Adventism, The Case of W.W. Prescott by Gilbert M. Valentine. 1992 Pg 69)

1895— "I could not entrust the light God has given me to the publishing house at Battle Creek. I would not dare to do this. As for your book committee, under the present administration, with the men who now preside, I would not entrust to them for publication in books the light given me of God, until that publishing house has men of consecrated ability and wisdom. As for the voice of the General Conference, there is no voice from God through that body that is reliable." E. G. White Manuscript Release Vol. 17 pg. 178

1896— "Those who hold sacred trusts are forming their own destiny by the spirit and character they reveal,… Whoever cherishes unbelief and criticism, whoever feels capable of judging the work of the Holy Spirit,… All who walk by the side of an apostate will be imbued by his spirit, to share with others their thoughts, and the result of their own inquiries, and the feelings which prompted their action; for it is not an easy matter to repress the principles upon which we act. Some who are supposed to be heart and soul devoted to God, are acting contrary to him and to his work…. There are those who are not in harmony with the Testimonies because men in high positions of trust have expressed themselves as not in harmony with them; for the Testimonies do not coincide with their opinions, but rebuke every vestige of selfishness. Everything that has been planned in regard to consolidation, shows that men are seeking to grasp the scepter of power, and hold control over human minds. But God does not work with them in their devising, and the voice they now have in the cause of God is not the voice of God." E.G. White; Special Testimonies Series A #06 pg. 39-40; July 6, 1896

1898— "The book committee has been following in the tread of the paths of Rome…. "This committee needs the converting power of God upon their own hearts, that they may comprehend their duty." They do not know themselves. Their ideas are not to control the ideas of another. From the light which the Lord has given for the managers of the book committee, they do not know what they should condemn or what approve. They know not the workings of God...The Holy Spirit must do this work. It is because of their separation from God that men have misunderstood and failed to comprehend the fact that they are not to rule their fellow men. It is not for these men to condemn or control the productions of those whom God is using as His light-bearers to the world." Ms. 148, 1898, pp. 1, 2. ("The Book Committee," Oct. 26, 1898.) E. G. White Manuscript Release Vol. 10 pg. 350

1905— "That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out." E. G. White; RH January 26, 1905 pg. 9

1910— One of E.G. Whites editors, Crisler retained Prescott's help in the editing, and in deleting portions of E.G. Whites articles. The scholarly help Prescott gave in the revising the "*Great Controversy*" (1911 edition) reveals to us Prescott's historian abilities. Though Prescott was unwilling to take on this task, W.C. White visited Prescott at his home, early in 1910 requesting and pushing him to assist with the revision. Prescott was also concerned that his critics would have more against him if he made suggestions to the proposed edition of "*The Great Controversy*" At the urging of W.C. White he consented to look at the book (1888 Great controversy) and "write out suggestions," the result was thirty-nine pages suggesting 105 changes that he though would improve the book. W.C. White was grateful for Prescott's "suggestions" and treated it confidentially, while inserting the suggested changes. Meanwhile Mrs. White became very apprehensive about "book editing" (revisions) because of the rumors heard at St. Helena Hospital concerning Daniells' and Prescott's roles in revisions. The "*Great Controversy*" was not the only book to be revised. Roman Catholic aggressiveness had heightened the need for more revisions in other SDA publications as well. Prescott insisted corrections were necessary not only the choice of words or the expression but also in the "thoughts" as shown in some of the "*Great Controversy*" revisions. (Due to copyright law, the above is paraphrased from "The Shaping of Adventism, The Case of W.W. Prescott by Gilbert M. Valentine. 1992 Pg 223-5, 243)

1919—Bible Conference— W.W. Prescott: you are touching exactly the experience through which I went, personally, because you all know that I contributed something toward the revision of the "*Great Controversy*" I furnished considerable material bearing upon that question.
A.G. Daniels: By request?
W.W. Prescott: Yes, I was asked to do it, and at first I said "No, I will not do it. I know what it means." But I was urged into it. When I had gone over it with W.C.White, then I said, "here is my difficulty. I have gone over this and suggested changes that ought to be made in order to correct statements. The changes have been accepted. My personal difficulty will be to retain faith on those things that I can deal with on that basis."… If we correct it here and correct it there, how are we going to stand with it in the other places?
F.M. Wilcox: Those things do not involve the general philosophy of the book.
W.W. Prescott: No, but they did involve quite large details. Fo4r instance, before "*Great Controversy*" was revised, I was unorthodox on a certain point, but after it was revised, I was perfectly orthodox.
C.M. Sorenson: On what point?
W.W. Prescott: My interpretation was, (and I taught it for years in 'The Protestant Magazine') that Babylon stood for the great apostasy against God, which headed up in the papacy, but which included all minor forms, and that before we come to the end, they would all come under one. That was not the teaching of "*Great Controversy*." "*Great Controversy*" said that Babylon could not mean the romish church, and I had made it mean that largely and primarily. After the book was revised, although the whole argument remained the same, it said that it could not mean the Roman Church <u>alone</u>, just that one word added." 1919 Bible Conference August, 1 1919; pg. 1250, 1251